

which has caused the most frightful developments of torture and persecution. This brings us to the case of the mediaeval inquisition. It is not to be expected that a phenomenon of high civilization will be simple and uniform. So the motives of Christian persecution to enforce conformity are numerous and mixed. It was directly against some of the leading principles of Christianity, but there are texts in the New Testament which were used to justify it.¹

237. Torture *in* ancient states. The Egyptians used torture in all ordinary investigations to find out the facts.² The Greeks had used torture. It was common in the Periclean age in the courts of Athens, The accused gave his slaves to be tortured "to challenge evidence against himself."³

Plutarch⁴ tells of a barber who heard of the defeat of Nicias in Sicily and ran to tell the magistrates. They tortured him as a maker of trouble by disseminating false news, until the story was confirmed.

Philotas was charged with planning to kill Alexander. He was tortured and the desired proof was obtained.⁵

Eusebius,⁶ describing the persecution under Nerva, says that Simeon, Bishop of Jerusalem, being one hundred and twenty years old, was tortured for several days and then crucified. Torture underwent a special development in the Euphrates valley. The Assyrian stones show frightful tortures which kings sometimes inflicted with their own hands. Maiming, flaying, impaling, blinding, and smothering in hot ashes became usual forms in Persia. They passed to the Turks, and the stories of torture and death inflicted

in southeastern Europe, or in modern Persia, show knowledge and inventive skill far beyond what the same peoples have otherwise shown. The motives have been religious

contempt, hereditary animosity, and vengeance, as well as political and warlike antagonism.

238. Torture in the Roman empire. The Roman emperors lived in a great fear of supernatural attack. There was a very

¹ I Cor. v. i; i Tim. i. 20; Gal. i. 8.

⁵ Maspero, *Pettples de P Orient*, II, 539.

⁸ Mahaffy, *Soc. Life in Greece*, 226.

⁴ Nicias, *ad fin.*

* Quint. Curt. Rufus, *Alexander*-, VI, n.

⁶ *Hist. Eccles*., III.